

A
CATECHISME,

CONTAINING

A short Exposition of the
points in the ordinary Cate-
chisme, with prooves of the same
out of the Scripture.

Set forth for the use of such as de-
sire to be catechised in the Congre-
gation of *Wadndon* in *Buckingsham-*
shire, or else-where.

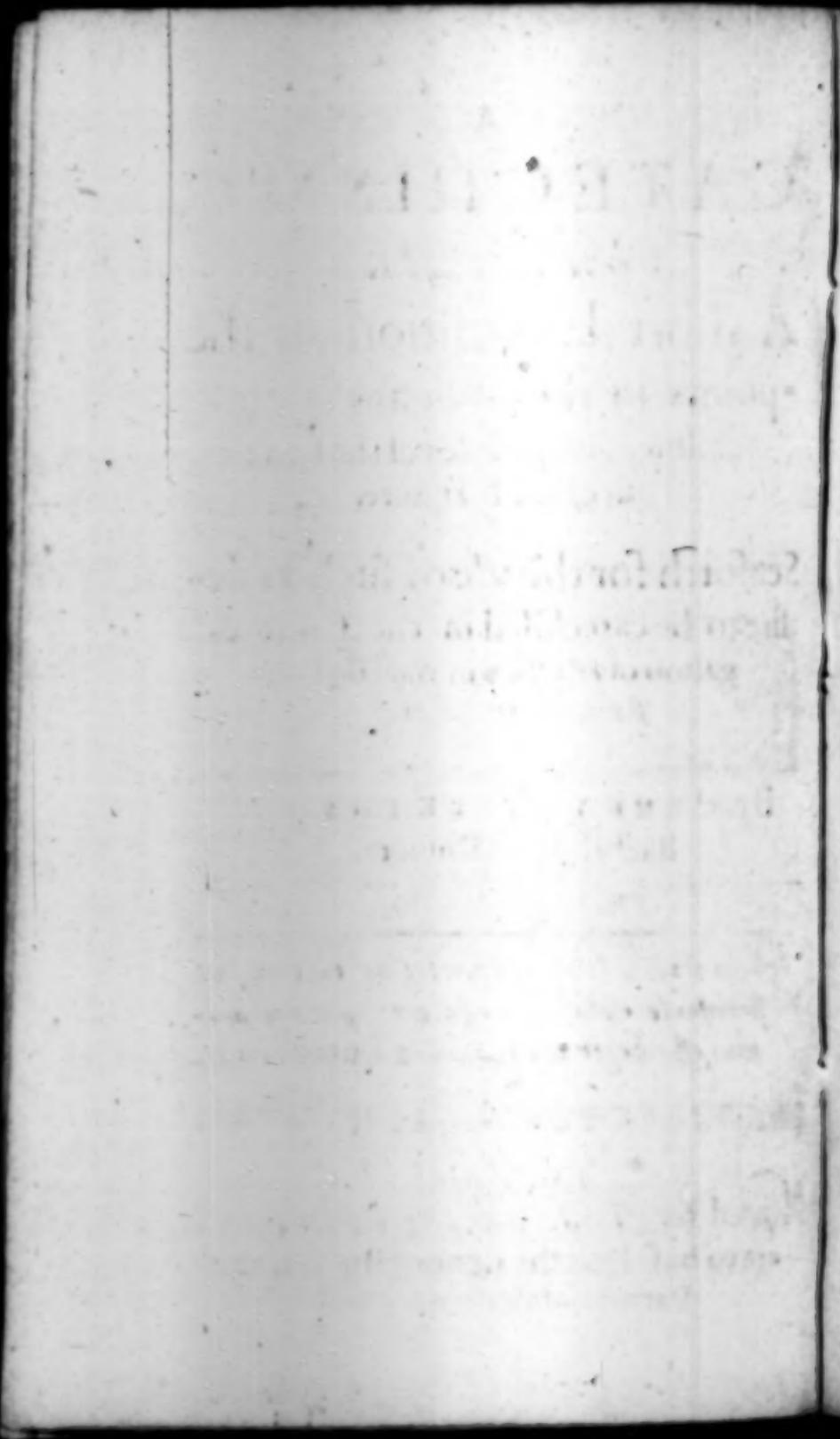
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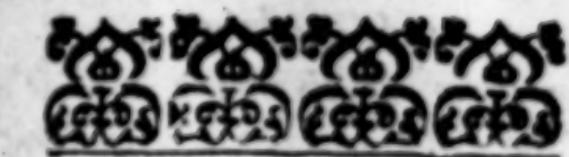
The second Edition.

*litteras oculis discurrent per totam terram, ut
firmum se exhibeat erga eos, quorum ani-
mum est integer erga ipsum.* 2 Chron. 16.9.

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A CATECHISME,
contayning a short Exposi-
tion of the points in the or-
dinary Catechisme, with proofs
of the same out of the
Scripture.

Question.

Q *What are you by nature and
practise of life?*

Answe.

A miserable sinner of Sinne.
conceived in sinne, and ^a Psal. 51. 5.
continuing therein from mine in-
fancie. ^a Job 25. 4.
^b Rom. 3. 12. ^c Rom. 7. 14.

Q *What is that sinne wherein you
were conceived?*

A. It is that ^a naturall cor- ^c Rom 7. 18. 23.
ruption which by the fall of *Adam*
^b came vpon all his posterity, it is ^d Rom. 5. 19 20.
called Originall sinne.

Q. *Is this naturall corruption a*

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mortal and deadly sinne?

[¶] 1 Cor. 15. 56 A. All sinne is the sting of death in it selfe, & therefore this being a defacing of Gods Image in vs, a confusion of our vnderstanding, a perverting of our will and of all our affections, and a very body of death, cannot but bee deadly.

^f Gen. 5. 3.

^g 1 Cor. 2. 14.

^h Gen. 6. 5.

ⁱ Rom. 7. 24.

Q. What is the sinne wherein you haue continued?

[¶] 1 John 3. 4. A. The manifold & transgressions whereby I haue offended in thought, word, and deed, either omitting duties required, or committing that which is forbidden in the Law; all these are called actual sinnes.

[¶] Dan. 9. 9. 10.

[¶] Rom. 7. 19.

Q. How may a man come to the true knowledge and sight of his sin?

A. By examining himselfe, by the Law of God, contained in the tenne Commandements, but interpreted in other Scriptures.

Q. What is the order and matter

^m Rom. 7. 7.

ⁿ Exod. 20.

Deut 5.

^o Matth. 5.

^p Tim. 1. 5.

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of the tenne Commandements?*

A. The tenne Commandements are diuided into two & Tab-
bles, the first contayning our duty to God, in the foure first; the second contayning our duty to our Neighbour, in the sixe latter Commandements.

Q. What is the first Commandement? *The first Table.*

*A. I Am the Lord thy God. ^rExod. 20.2.3
Ex. Thou shalt haue none other gods before my face.*

Q. What thinke you of the Lord God, the author of these Commandements?

*A. That hee is ^f one ^g Iehoua, ^f Exod. 3.6.
infinite in ^h power, ⁱ wisedome, ^h Psal. 139.7.
^j holinesse, ^k mercy, iustice, goodnesse, ^j Mat. 19.25.
^l eternity, ^m distinguished ^l Rom. 16.27.
into ⁿ three persons, the Father ⁿ Leuit. 19.2.
^o begetting, the Sonne ^p begotten, ^o Exod. 34.6.7.
and the Holy Ghost ^q proceeding ^q Psal. 90.1.2.
from them both. ^r Mat. 28.19. ^s 1 John 5.7.
^t Psal. 2.7. ^u 1 John 5.7. ^v Heb. 1.6.*

Q. What is the end and drift of ^f 1 John 14.26. ^v 15.26.

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of this Commandement?

^a Mat. 4. 10.

^b Ioh. 4. 24.

Mat. 22. 37.

^c Ela. 42. 8.

A. To appropriate diuine worship wholly to God alone, specialiy the which is binward in the hart, excluding al others frō any portion therin

Q. What are the principall things forbidden in this Commandement?

A. This Commandement forbids the ^b preferring of any Creature or thing before the true God, by ⁱ delighting in it secretly, or ^k depending vpon it more then vpon the true God, or making any thing in our accōut equalvnto him.

Q. What are the speciall duties required in this Commandement?

A. The ⁱ knowledge of God as the ground of the rest, also the intire ^m loue of God, the ⁿ feare of God, ^o confidence and sure affiance in God, and therefore what soever is contrary to these, as ^p ignorance of God, ^q contempt of God, ^r prophanenesse of heart, and ^s infidelity, are forbidden and condemned

John 17. 3.

^m 1 Tim. 1. 5.

ⁿ Prou. 1. 7.

^o Mat. 6. 25.

^p Cor. 16. 13.

^q Pet. 1. 13.

^r Ephes. 4. 18.

^s Exod. 3. 2.

^t Heb. 12. 16.

^u Heb. 3. 12.

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demned in this Precept.

Q. What is the second Commandement?

A. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a iealous God, and visit the sin of the fathers, vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands, in them that loue mee, and keepe my Commandements.

Q. What is the summe and drift of this Commandement?

A. It intendeth a true establishment of the outward worship of God, forbidding all false worship expressly; and consequently requiring all parts of such externall worship as is v prescribed in the word vpon

*v Heb 8.5.
Ezay 12.*

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Upon speciall reasons of executing
mercy and iustice: this outward al-
wayes supposeth a ^a pure heart, a
good conscience, and faith vnfai-
ned, without which all is ^b vanity
and hypocrisie.

^x 1 Tim. 1. 5.

^y Mat. 6. 1. 2. 5.

Q. What is chiefly forbidden in
this Commandement?

^a Deut. 4. 12.
Esay 40. 18.
44. 15.
Ezech. 8. 10.
Rom. 1. 24.
1 Ioh. 5. 21.
^a 1 Kin. 19. 18.
Esay 42. 8.
Psal. 97. 7.
^b Luke 16. 26.
^c Col. 2. 15.
^d Mat. 15. 3. 4. 5
Rom. 14. 6.
Col. 2. 21. 22.
Acts 16. 3.
^e Esay 42. 8.
fler. 2. 27.
Ezech. 16. 24.
^g Esay 63. 15.
Psal. 73. 24.
^h Esay 8. 19.
ⁱ Acts 8. 9.
^k 1 Sam. 28. 9.
IActs 19. 19.
^m Heb. 12. 16.

A. All ^a making of Images to
represent God thereby, ^b all wor-
shipping of Images so made, vnder
which grossest kinde of idolatry, all
false worship of the true God,
as ^b prayer for the dead, ^c will-wor-
ship, ^d traditions of men tendred
as parts of Gods seruice are for-
bidden: as also transferring ^e di-
vine worship to those that are no
gods, such as is ^f adoration of
Images, of Saints, of the crucifixe,
of the hoste, and all ^g inuocation of
Saints or Angels, also ^h necromancy,
ⁱ sorcery, ^k witchcraft, ^l and all
magicall practises, in which ho-
mage is done to the deuill, ^m pro-
phane-

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phanenesse also, consisting in neglect or contempt of religious exercises is here forbidden.

Q. What are the principall duties required in this Commandement?

A. A reverent behauour of the outward man in the use of holy exercises, also a religious use of the word, of the ^r Sacraments of the Gospell, as well as of the legall ceremonies in their time; a faithfull and fervent use of a prayer, and thanksgiving, as also a godly use of fasts, ^t vowes, and ^v lots, exercises lesse ordinary.

ⁿ Ezech.9.8.
ⁱ Cor.6.20.
^s Prou.28.9.
^t Thes.2.13.
Deut.6.6.7.
^p March.28.19.
^l Cor.11.23.
&c.
^q Mat.6.19.
phil.4.6.
^r 1 Thess.5.17.
Heb.13.15.
^f Ieiel2.15.
Luke5.33.
^s Numb.30.3,4.
Psal.116.14.
^u Prou.18.18.
Leuit.16.8.
^x Exod.20.7.
Leu.24.11.12.

Q. What is the third Commandement?

A. Thou ^x shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

Q. What is the summe and end of this Commandement?

A. To fence the maiestie of the name

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name of God from all abuses, small
^{y Deut. 28. 58.} or great; and to establish a ^y rem-
^{59.} rent estimation and vse of it, a-
mong men, both in heart, word,
and deed, for if his name must not
^{z Ezech. 36. 22.} be taken vainly, much lesse ^z scorn-
^{z z Sam. 22. 14.} fully or ^z blasphemously.

Q. What is chiefly forbidden in this Commandement?

^b Mat. 6.5.
^c Ier. 7.4.
^d Psal. 50.16.
^e Mat. 4.6.

^f Deut. 28.58.
^g Ex. 34.6.7.
^h Ps. 78.18.19.
ⁱ Mat. 5.34.35.
^j Sam. 25.22.
^k 1 King. 19.2.
^l Mal 3.5.
Zach. 5.4.
^m Micha 4.5.
ⁿ Acts 23.1.
Tit 2.10.
^o Deut. 6.13.
10.20.
Ier. 4.2.

*A. All ^b idle and hypocriticall
profession of religion, when the
power of it is denied, all abuse of
Gods ^c word vnto scoffes, iests,
charmes, defence of error in do-
ctrine or manners; as also all abuse
of his ^d titles and ^e attributes, all
vnreuerent mention of his ^f works;
lastly, all ^g vaine, ^h outragious, and
ⁱ false oathes.*

*Q. What are the principall duties
required in this Commandement?*

*A. In generall, a ^k Christian
conuersation answerable to our
profession; more specially, ^l law-
full oathes duely limited, publike
or*

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or private in causes of importance,
areverent vse of Gods ^m word and ^m Psal.37.30.
sities, an honourable mention of ⁿ Acts 3. 6.
his ^o attributes and ^p workes, to his ^p Psal 19.2.3.
glory, and our edification.

Q. *What is the fourth Commandement?*

A. Remember ^q that thou ^q Exod.20.8.9.
keepe holy the Sabbath day. Sixe ^{10.11.}
dayes shalt thou labour and doe all
that thou haft to doe, but the sea-
venth day is the Sabbath of the
Lord thy God. In it thou shalt doe
no manner of worke, thou and thy
sonne, and thy daughter, thy man-
servant, and thy maid seruant, thy
cattell, and the stranger that is
within thy gates. For in sixe dayes
the Lord made heauen and earth,
the sea, and all that in them is, and
rested the seauenth day, wherefore
the Lord blessed the seauenth day,
and hallowed it.

Q. *What is the purpose and drift
of this Commandment?*

A. The

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^rExod.31.15.16. **A.** The ^r consecration of a day wherein wee should set our selues apart to the seruice of God, in exercises of religion, and workes of mercy.

Q. What are the principall duties required in this Commandement?

^fExod 16.23.

³5.2.

^gExo.31.14.15.

^hLeu.23.3.

ⁱEsa.58.13.

^jMat.18.19.

^jNeh.8.4.5.

^kA²25 20.7.

^lEph.5.19.

^mEccles.4.17.

ⁿPhil.4.6.7.

^oActs 17.11.

^pJosh.1.18.

Psal.19.99.

^qDeut.6.6.7.

Col.3.16.

^rMath.6.26.

Psal.28.5.

^sMat.12.7.

Hos.6.7.

^tMat.25.36.

^u1 Cor.16.1.

^vMat.5.9.

^wMat.12.11.

Luke 13.15.

A. First, to keepe the Sabbath a day off rest, of ^t holy rest, in the holy ^v conuocation, therein to attend and beare a part in publike ^x prayer, in the vse of the ^y word, and ^x Sacraments, and ^x singing of Psalmes; as also priuately in ^b preparation to holy exercises, as in ^x prayer, ^d in reading the word, in ^e meditation, ^f conference, and in the view of ^g Gods workes, besides workes of ^h mercy, either to men, as ⁱ visiting the sicke, ^k relieving the poore, ^l peace-making, or to other ^m creatures.

Q. What things are chiefly forbidden in this Commandement?

A. All

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4. All = worldly busynesse and servile workes and labours of our calling whatsoeuer, except such as pertaine to exercises of ^o religion, ^o Mat.12.5. and workes of ^p mercye, or such as ^p Mat.12.7. the present ^q necessity imposeth, ^q Mat.12.11. which could not be prevented before, or deferred till afterwards.

Q. How doth the Sabbath con-
cern vs, seeing it was the last day of
the weeke, the Lords day which wee
desire is the first?

4. The change of the day can-
not abolish the ^{*} perpetuall mora- ^{*} Exod. 31.16.
lity of a day to be sanctified holy ^{17.}
and glorious vnto God, which
God hath established by his owne
ordinance and ^r example, and ^r Gen.2.3.
then the ^s Lords day must necessa- ^s Gen.2.2.
rily be obserued, the change being ^t Rev.1.10.
made vnto it vpon the most waigh-
ty occasion of Christ's ^v resurrecti- ^v Mat.28.4.
on, on that day the first of the
weeke, and by authority of diuine
example.

^x Acts 20.7.

¹ Cor.16.2.

Q. What

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Q. What is the fifth Commandement?

The second

Table.

Exod.20.12.

Rom.12.10.

A. Honour ^r thy Father and thy Mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

Q. What is the purpose and end of this Commandement?

A. To establishe that due^a respect which ought to bee betweene man and man, in regard of their severall callings or gifts.

Q. What are the principall duties required in this Commandement?

A. It is required that ^a reverence, ^b obedience, ^c remuneration, and all good ^d faithfulness, bee performed with ^e singlenesse of heart, as well as in outward behauour, by ^f children to parents, by ^g servants to masters, by ^h wifes to husbands by ⁱ people to their ministers, by ^k subiects to their gouernours, by those that are inferiours in ^l age or ^m gifts to their superiors. Againe, that

^a Mat. 1. 6.

^b Rom.13.1.

^c 1 Tim 5.4.

Rom 13.7.

^d 1 Cor 4.2.

Eph 6.5.

^e Eph.6.5. 6.

^f Eph 6.1.

^g Eph 6.5.

^h Col 3.18.

ⁱ 1 Pet.3.1 2.

^j Heb.13.17.

Gal 6.6.7.

^k Rom.13.7.

Mat 22.21.

^l Leu 19.32.

^m Psal.16.1.

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that • Parents instruct, correct, ^{s Ephes. 6.4.} and prouide for their children, that ^{Col. 3. 21.}

• Masters instruct and maintaine ^{s Gen. 18.19.} their seruants, that ^{• Ephes. 6.9.} husbands per-

forme due beneuolence to their ^{p 1 Pet. 3.7.} wives, that ^{• 1 Cor. 7.3.} Ministers edifie by ^{q Acts 20.28.} word and by example, that ^{r Tim. 4.12.} Magi-

strates procure the peace and ^{r Rom 13.3. 4.} wealth of the good, and the due

restraint of euill doers, that ^{s Tit. 2.2.} Supe-

riors in age or gifts be examples to ^{Rom 15.1.}

their inferiors in godlinesse and ^{s Rom 12.10.} honesty. Lastly, men must vse their

equals with due respect.

Q. What things are chiefly forbid-

den in this Commandement?

1. Pride, ^v the roote of peruer-

ting due respect, and bitrer ^x impe-

niousesse in superiors, and ^y stub-

bornnesse and disobedience in in-

feriors.

Q. What is the sixt Commande-

ment?

4. Thou shalt doe no murther. ^{z Exod. 20. 13.}

Q. What is the purpose and end of

B this

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this Commandement?

A. The preseruation of mans

^a Mat. 5. 21. 22. person from the ^a malice of the

^b Mat. 5. 21. 22. heart, the ^b iniury of the tongue,

^c Gen. 9. 6. and ^c violence of the hand.

Q. What things are chiefly forbidd
idden in this Commandement?

A. The murther of the heart, by

^d Eph. 4. 31. ^d anger, ^e wrath, or ^f enuy; the

Col. 3. 8. murther of the tongue, by ^g mock-
ing, ^h reviling, ⁱ sowing of debate,

^f Prou. 14. 30. and ^j cursing: the murther of the

^g Prou. 30. 17. hand, ^l secretly or ^m openly execu-
Gen. 21. 10. ted vpon our ⁿ selues, or the person

^b Mat. 5. 22. of ^o our neighbour.

ⁱ Leuit. 19. 16. ^o Sam. 12. 9. ^q Rom. 3. 13. 14.

^j Leuit. 19. 16. ^p Leu. 24. 17. ^r Deut. 19. 11.

^k Rom. 3. 13. 14. ^s Acts 1. 18. ^t Num. 35. 33.

^l 1 King 21. 19. ^u Sam. 12. 9. ^v 1 Cor. 10. 14.

^m Sam. 12. 9. ^w 1 Cor. 10. 14. ^x 1 Cor. 10. 14.

ⁿ 1 Cor. 10. 14. ^y 1 Cor. 10. 14. ^z 1 Cor. 10. 14.

^o 1 Cor. 10. 14. ^{aa} 1 Cor. 10. 14. ^{bb} 1 Cor. 10. 14.

^{aa} 1 Cor. 10. 14. ^{cc} 1 Cor. 10. 14. ^{dd} 1 Cor. 10. 14.

^{bb} 1 Cor. 10. 14. ^{ee} 1 Cor. 10. 14. ^{ff} 1 Cor. 10. 14.

^{cc} 1 Cor. 10. 14. ^{gg} 1 Cor. 10. 14. ^{hh} 1 Cor. 10. 14.

^{dd} 1 Cor. 10. 14. ⁱⁱ 1 Cor. 10. 14. ^{jj} 1 Cor. 10. 14.

^{ee} 1 Cor. 10. 14. ^{kk} 1 Cor. 10. 14. ^{ll} 1 Cor. 10. 14.

^{ff} 1 Cor. 10. 14. ^{mm} 1 Cor. 10. 14. ⁿⁿ 1 Cor. 10. 14.

^{gg} 1 Cor. 10. 14. ^{oo} 1 Cor. 10. 14. ^{pp} 1 Cor. 10. 14.

^{hh} 1 Cor. 10. 14. ^{qq} 1 Cor. 10. 14. ^{rr} 1 Cor. 10. 14.

Q. What things are chiefly requi-
red in this Commandement?

A. First, those affections of

heart whereby wee are moved to

yeeld safety and comfort to our

neighbors person, as ^o naturall af-
fection, ^p meeknes, ^q mercifulnesse.

Secondly, those ^r wholesome words

whereby wee procure to our neigh-
bour some good, either by spea-
king

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king to ^c himselfe, or to some ^e o-
ther man for him, or to ^v God.
Thirdly, all good ^f courtesie and
^g mercifull dealing in our outward
actions.

^f Eslay 50.4.5.
^g Prou.31.8.9.
^v Job 42.8.9.
^x Psl.133.1.
^y Act.20.35.
^z Prou.11.11.

Q. What is the seauenth Comman-
dement?

A. Thou ^x shalt not commit ^z Exod. 20.14.
adultery.

Q. What is the end and purpose of
this Commandement?

A. The preseruation of ^a chasti- ^a 1 Cor. 7.34.
ty in my selfe and in my neighbor.

Q. What things are chiefly forbid-
den in this Commandement?

A. Those ^b secret lusts which
draw the heart to vnlawful desires,
^c vnchast lookes; all instruments
& prouocations vnto the breach of
chastity, as ^d corrupt talke, ^e rioting
and drunkennesse; ^f lightnesse in
outward gesture, as ^g wanton dan-
cing, and the like; ^h excesse in ap-
parell; lastly, the grosse act of ⁱ adul-
tery, ^k fornication, ^l incest, ^m So-

^b Mat 5.27.28.
^c 1 Pet 2.11.
^d James 1.15.
^e 2 Pet.2.14.
^f 1 Cor.15.33.
^g Prou.7.17.
^h Zeph.1.8.
ⁱ Deut.22.24.
^j Job 31.11.
^k Deut 23.17.
^l 1 Cor.5.1.2.
^m Levit 20.13.

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¶ Leu.20.15.16 dometry, ^a buggery.

Q. What things are chiefly required in this Commandement?

A. Chastity ^b of soule and body,
 p temperance and moderation in
 diet and apparel, ^c modesty in be-
 hauour.

Q. What is the eight Commandement?

¶ Exod.20.15. A. Thou ^d shalt not steale.

Q. What is the end and drift of this Commandement?

A. That we should not ^e impaire
 our owne or our neighbors estate,
 but so farre as we can ^f procure the
 good of both.

Q. What things are chiefly forbid-
 den in this Commandement?

A. First, ^g couetousnesse, the in-
 ward desire of all vnlawfull gaine;
 x also all false pealing, with ^h Church
 y or ⁱ Common-wealth: moreover,
 z those secret stealths which men
 b commit, by ^k idlenesse, ^l vnthrif-
 nesse; ^m vnadvised suertishep, ⁿ nig-
 gardlinesse,

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gardlinesse, ⁴ vsury, ⁵ fraudulent contracts, ⁶ extortion, ⁷ bribery, ⁸ peruerting iustice, and ⁹ all manner of violent or priuy stealing, whether in greater or lesser matters.

^d Deut.23. 19.

^e 1 Thes.4.6.

^f Luke 19.8.

^g Esay 1.23.

^h Amos 6. 12.

ⁱ Exod.22.1. 2.

^j 3. 4.

Q. *What things are chiefly required in this Commandement?*

A. Contentednesse ^k with our estate, ^l diligent labour in a lawfull calling, ^m discreet frugality in ordering our meanes of maintenance, ⁿ mercifulnesse to the needy, ^o iust dealing towards all.

^k 1 Tim.6.8.

^l Heb.13. 5.

^m Eph 4.28.

ⁿ 1 Thes.3.12.

^o Psal.112.5.

^p Psal.37.26.

^q Prover 21.3.

^r Tit 2. 12.

Q. *What is the ninth Commandement?*

A. Thou ^s shalt not beare false witness against thy neighbour.

^s Exod.20.16.

Q. *What is the purpose and end of this Commandement?*

A. That our owne & our neighbours credit & good name should ^t be preserved.

^t Psal.15.3.

Q. *What things are chiefly forbidden in this Commandement?*

B 3

A. False

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t Mat. 7.1.
t Cor. 13.5.
t Job 16.10.
Mat. 27.39.
t Esther 4.14.
t 1 Sam. 22.9,10
26.1.

y Acts 8.9.
Pro. 27.2.
z Pro. 28.13.
Luke 14.18.
a Esay 49.14.
b Leuit. 19.16.
c Pro. 12.22.
d Act. 24.2.3.4
e Deut. 19.19.
Pro. 19.5.6.
f Leu. 19.5.6.
g 1 John 2.21.
h Psal. 15.3.
i Ier. 37.14.
j Pro. 29.5.

k Rom. 15.14.

l Psal. 15.2.
m Job 31.1.2.
n Acts 23.1.
o Iudg. 1.25.
Psal. 15.4.
p Leuit. 19.11.
q Mat. 18.15.

A. False **s** suspirions, vnseemely **t** gestures, tending to the disgrace of any man : **v** i silence when our neighbours credit is in question; **yea** **x** speaking sometruths with an ill affection ; likewise **y** boasting, false **z** excusing, or **a** accusing of our selues, is here forbidden. Moreover, **b** backbiting, **c** flandering, **d** defending ill men and ill causes; specially **e** false testimony before a Judge, and all **f** lying whatsoever; the receiving of false **g** reports **h** against our neighbour, or our **h** selfe, and all manner **i** flattery is here condemned.

Q. What are the duties required in this Commandement?

A. To entertaine a **k** charitable conceit towards all where proose is not to the contrary; to **l** speake the truth from our hearts, both touching our **m** selues, and to other men; in **n** promises faithfully, in **o** reports simply, in **p** faults plainly; but

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but specially, to give a large testimony to the truth in publike tryall of causes.

Q. What is the tenth Commandement?

A. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his seruant, nor his maid, nor his Ox, nor his Asse, nor any thing that is his.

Q. What is the purpose and end of this Commandement?

A. To restraine all disorderly thoughts and motions which can bee conceiued against our neighbours person or state, though there be no consent, nor yeelding of the will.

Q. What things are chiefly forbidden in this Commandement?

A. All motions and inclinations, and concupiscences whatsoever proceeding from naturall corruption of originall sin, though

*1 Cor. 10.14.
1 John 2.16.
Rom. 7.23*

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^a Rom. 7. 19. passing = without consent of heart, whether it concerne our neighbours person, or state, any way.

Q. What is required in this Commandement?

^y 1 Thes 4. 4 5.
Luke 10. 27.

A. A y generall conformity of the inner man of the heart to the pleasure and will of God in all things.

Q. In case any part of this Law be transgressed, what is the punishment appointed by God?

^z 1 John 3. 4.
^a Rom 6. 23.

^b Rev. 21. 8.
^c 2 Thes. 2. 9.

^d Dout 27. 26.
Gal. 3. 10.

A. Every = finne is a transgression of the Law, and the = wages of finne is death, even the ^b second death, which importeth a = separation of the soule from God; and the ^d curse and wrath of God to the vttermost both in this life, and in the next.

Q. By what meanes may this dreadfull punishment bee aoyded, and the sinner delivered from it?

^e Acts 4. 12.
^f 1 Tim 1. 15.

A. Onely = by Iesus Christ, who came into the world to saue sinners

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vers, and ^c who was made sinne for ^{g 2 Cor. 5. 21.} vs, that we might be made the righteouſneſſe of God through him.

Q. Shall all sinners then be ſaued?

A. No, but ſuch onely, ſuch as lay hold on Christ by a lively ^a faith ^{a Eph. 2. 8. 9.} unto ^b iuſtification. ^{b Rom. 5. 1.}

Q. What is iuſtification?

A. It is Gods ^c accepting and ^{c Rom. 3. 28.} accounting of a ſinner as guiltleſſe, not for any ^d righteouſneſſe of his owne, but vpon the ^e free remiſſion ^{d Philip 3. 9.} ^{e Rom. 3. 24. 25.} Col 1. 14 of his ſinnes, and the ^f imputation ^{f Phil 3. 9.} of Christs righteouſneſſe.

Q. Are ſuch then as are iuſtified utterly deſtitute of perſonall inherent righteouſneſſe?

A. No, for whom the Lord iuſtifieth, ^{g 1 Cor. 6. 11.} ^g them also he ſanctifieth.

Q. What is ſanctification?

^h Rom 5. 2. ^g Eph 5. 26. 27.

A. It is a ^h ſtate of holineſſe wrought in vs by Gods ſpirit, wherein ⁱ grace beareth the greateſt iway: and the ^j power of ſinne is deſtroyed more & more, by ^m communion ^{i Phil. 2. 13.} ^j Eph 4. 23. 24. ^j Rom 6. 12. 14. ^k Eph 4. 22. ^m John 15. 2. ^m Eph 4. 15. 16.

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² Rom. 6.4, 5, 6. ³ Union with Christ in the ⁴ power
Phil 3.10. ⁵ of his death and resurrection.

Q. *What is Faith?*

⁶ 2 Pet 1.1.

1 Pet. 1.7.

⁷ Luke 1.1.

Col. 2.2.

⁸ John 10.28.

⁹ 2 Cor. 1.20.

¹⁰ Rom. 3.26.

1 Cor 1.30.

¹¹ Rom. 10.10. ¹² Consciencies.

A. It is a ¹³ precious gift of God, whereby ¹⁴ we apprehend with assurance, and ¹⁵ apply with confidence the ¹⁶ promises of God in Christ, and the whole ¹⁷ merit of Christ's ¹⁸ righteousness and obedience to our own

Q. *What are the principall Articles of this Faith grounded upon these promises?*

¹⁹ Acts 10.43. A. Euen those that are set downe in that which is commonly called the Apostles Creed, but are proued ²⁰ and interpreted by holy Scriptures.

Q. *What doth this Creed containe?*

A. The summe and substance of that which we are to beleuee concerning God the ²¹ Father, the Son, ²² John 14.16, 17. and holy Ghost, three persons and ²³ 1 John 5.7. one God: as also concerning the Catho-

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Catholike Church, and the priuileges thereof.

Q. What is the first Article of this faith?

A. I Beleeue in God the Father *The Creed.*
Almighty, maker of heauen
and earth.

Q. What professest thou in this Article?

A. I professeth that for my selfe,
and in mine owne person, I put
my whole confidence in the true p *Heb. 11.1. &c.*
eternal God, the Father of Christ q *1 Cor 8.6.*
by nature, my God and my Fa- r *Mat. 3.17.*
ther by grace and adoption in *Psal. 2.7.*
Christ; that hee is of infinite ^f power *Gal 4.4-5.6.7.*
whereby hee both ^e made all *Rom. 8.16.*
things of nothing, and also ^v orders *Gen. 1.12.*
and gouernes them at his owne ^{3. &c.}
pleasure, so as shall make for the *x Psal. 104.*
greatest good of his Children; for *Heb. 1.3.*
this he can doe as a ^y mighty God, *Mat. 10.29.*
and this hee will ^z doe as a merci- *y Rom. 8.28.*
full Father. *z Eph. 3.20.* *a Mat. 6.32.7.*
11.

Q. What is the second Article?

A. And

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A. And in Iesus Christ his only Sonneour Lord.

Q. What professest thou in the Article?

A. Concerning the second person in Tricity, I professe that I believe him to bee ^b Iesus a Sauior, that saueth me, and ^c all his people from sinne; to be Christ the anointed ^d Priest of God, to sacrifice himselfe for our Redemption; the annointed ^e Prophet to teach his Church; and ^f King, to govern by his word and Spirit; and that from this ^g anointing wee ^h all receiue some measure of spiritual graces. This Iesus Christ I believe to be the ⁱ onely eternall Sonne of God by incomprehensible generation ^k before the world, and to be ^l Lord by ^m special right and ⁿ covenant to me and all his Church.

Q. What is the third Article?

A. Which was conceiued by the holy Ghost, borne of the virgin

May.

^b Mat. 1. 21.
Luke 2. 11.
^c Ep. 3. 5 23.
Mat. 1. 21.
^d 1 Tim 3. 15.
^e Heb. 9. 11.
12. 13.
^f Esay 61. 1. 2.
John 4. 25.
^g Mat 22. 27.
11. 32.
^h Psal 45. 17.
ⁱ John 1. 16.
Eph. 4. 7.
^j Psal 2. 7.
Heb. 1. 5.
^k Ioh. 1. 1. 2. 3.
^l John 20. 18.
^m 1 Cor 6. 20.
Eph 5. 25. &c.
ⁿ Hof. 2. 19. 20.

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Mary.

Q. What professeſt thou in this Article?

A. That as Christ is perfect God, sois he also perfect o man, by the ^{s 1 Tim 2. 3.} power of the Almighty, and by a ^{p Luke 1.35.} speciall worke of the holy Ghost, ^{Mat. 1.20.} sanctifying the substance of flesh and bloud which hee was to take, conceived in the wombe, and in the fulnesse of time ^{q Gal 4.4.5.} borne of a Virgin, and vnder the Law, to ^{r Mat 2.1 2.22.} redeeme vs that were vnder the ^{f Mat. 1.23.} Law, that wee might receive the ^{Esay 7.14.} adoption of children. ^{s Gal.4.5.}

Q. What is the fourth Article?

A. Suffered vnder Pontius Pilate; was crucified, dead and buried; He descended into Hell.

Q. What professeſt thou in this Article?

A. That Christ Iesus suffered ^{v Mat. 27.11.} arraignment, ^{x Mat. 27.13.} scoffing, ^{y scour-} ^{29.30.} ging, ^{z false accusation, and ^{y Mat. 27.26.} ^{z Mat. 27.12-13.} ^{4 Mat. 27.24-26.} int condemnation vnder Pontius Pilate,}

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^b Luke 3. 1.
^c Mat. 27. 50.
^d John 11. 52.
^e 1 Tim. 1. 15.
^f 1 Pet. 3. 18.
Rom. 4. 25.
^g Gal. 3. 13.
^h Mat. 27. 55.
ⁱ Mat. 27. 57-60.
^j John 19. 39.
40. &c
^k Mat. 12. 39-40.
^l Acts 2. 27.

*Pilate, b Deputy of Iewry for the
Emperour Caesar; that vpon sentence so
giuen, hee c dyed for d me, and e for
my sinne, the f cursed death of
the g Crofle; that afterwards hee
was buried by h Joseph and i Nic-
odemus; and k continuing for a time
under the ignominy, dominion,
and bonds of death in the state of
the dead, hee so descended into
k hell, the last and lowest step of his
humiliation, as was best for vs and
for the manifestation of the worke
for which hee came.*

Q. What is the fifth Article?

*A. The third day hee rose againe
from the dead.*

*Q. What professest thou in this
Article?*

*A. That Christ Iesus by the
power of his Godhead, as hee had
laid downe his life, so he tooke it
up againe, and n rose againe the
third day, from the state of the
dead, that he loosed the p sorrows
of*

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of death, because it was impossible
hee should bee held of them : and
that the ^a vertue of his resurrecti-
on rayseth mee from the death of
sinne, to the life of righteous-
nesse.

^a Rom 6.4.
Phil. 3.10.

Q. What is the sixt Article?

A. He ascended into heaven, and
sitteth at the right hand of God the
Father Almighty.

Q. What professeſt thou in this
Article?

A. That Christ the ^q head of that
myſticallyl ^r body whereof I and all
the faithfull are ^s members ; after
he had ſufficiently ^t manifested his
reſurrection, ^v ascended into hea-
ven, to make ^u way for our en-
trance into the kingdome of glo-
rie, that where the ^y head is, there
the members might bee also; that
there hee ^z ſitteth at the right hand
of the Father, in equall maiestie,
power, and glory, to ^a reigne as
King & Sauiour ouer his Church,

^q Eph. 5. 23.
^r Eph 4.4.

^s 1 Cor. 12.16.
^t 1 Cor 15.5.
67.8.

^v Act 1.9.
Luke
^u John 14.3.

^y John 17.24.

^z Psal. 110.1.
Heb. 1.3.

^a 1 Cor 15.25.
Pſal. 45.6.7.

^{Elſay 9.6.7.}

to

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^bHeb.7.25.26. to make ^b intercession, and to plead with authority the merit of his righteousness and obedience for vs.

Q. What is the seaveneth Article?

A. From thence hee shall come to iudge both the quicke and the dead.

Q. What professeſt thou in this Article?

^cAct.17.31. *A. That when the ^c number of Gods elect is accomplished, and haue serued their time, then Christ Iesus shall ^d come in power and great glory, to ^e iudge al both quick and dead with ^f iustice; giuing to every man according to his waies, and according to the fruit of his workes.*

Q. What is the eight Article?

A. I beleue in the holy Ghost.

Q. What professeſt thou in this Article?

A. That the holy Ghost is true ^gMat.3.16.17. ^hGod as well as the Father and Sonne, that hee is the immediate ⁱgiver

^bMat.3.16.17.
^g14.19.

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giver of all grace, and the^t sancti-¹ Cor. 14.13.
fier and comforter of all the elect. Eph 4.7.

Q. What is the ninth Article? Pet 1.2.

A. I believe the holy Catholike¹ John 14.1-7
Church, the communion of Saints.

Q. What professest thou in this Ar-
ticle?

A. That there is a ^m congregati-¹ Cor. 1.2.
on of Gods ⁿ elect, ^o Sanctified by² Act. 20.28.
grace, and ^p ordained vnto g'ory;³ Eph. 1.4-5.
that this Church consists vpon th^e² Cor. 1.2.
^q company of the faichfull of all⁴ Acts 20.32.
ages and places, whether militant⁵ Rom. 8.30.
on earth, or triumphant in heauen;⁶ Heb. 11.39.
and that this society of Saints, have⁷ 40.42 22.23.
both an ^r vniion to Christ their⁸ Hos. 2.17.26.
head, and a ^s communion by loue⁹ Eph. 5.32.
and the fruits thereof, with the bre-¹⁰ Eph 4.34,5.6
thren, fellow-members of that bo-
dy whereof Christ is the head: and
that I my selfe am a ^t member of¹¹ Heb.12.23,25
this body and society.

Q. What is the tenth Article?

A. I believe forgiuenesse of sins.

C

Q. What

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Q. What professeſt thou in this Article?

¶ Heb.9.14.
x Psal.32.5.
y 1 Ioh. 1.7.
z Zach. 13.1.
Heb.9.14.
a Mic.7.19.
Ezech.18.22.

A. That both the ^v guilt, and the ⁿ punishment of ^v all my ſinnes is ſo utterly abolished and purged by the ^s bloud of Christ, as if they had neuer beene at all ^a committed.

Q. What is the eleuenth Article?

A. I beleeue the resurrection of the body.

Q. What professeſt thou in this Article?

A. That the bodies of all that ſleepe in the dust ſhall ^b riſe againe at the day of iudgement, the wicked ſhall bee rayſed by the ^c power of Christs voyce, the elect by the power of Christs ^d resurrection.

Q. What is the twelfth Article?

A. I beleeue life euerlasting.

Q. What professeſt thou in this Article?

A. That eternall life containing the full and perfect ^e glorification of

¶ 2 Cor.4.17.
Col.3.4.

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of f body and s soule in h heauen, is f Phil. 3.21.
the i gift of God to k me and all b e
leeuers. 1 Cor. 15. 42.
g Reu. 7. 14.
1 Pet. 1. 9.

Q. But how can we by faith obtaine b t Pet 1. 4.
(as we professe in this Creed) a por- i Rom 6. 23.
tion in Jesus Christ, and in all the k John 3. 16.
blessings and prerogatives of his E-
lent?

A. Not by the dignity and me-
rit of Faith, but because by l faith i Heb 11. 1:
only we apprehend and apply the Eph 2. 8.
satisfaction and righteousness of Rom 3. 28.
Christ to our consciences, and all m 1 John 5. 10,
the blessings depending thereon. 11, 12.

Q. How is this Faith wrought and
confirmed in our hearts?

A. Inwardly by the n Spirit of z 1 Cor. 14.
Christ the fountaine of all spirituall
graces, outwardly by the o word e Rom. 10. 17.
of God, which containeth the pro-
mises, the ground of Faith: and by
the Sacraments, which are p seales p Rom. 4. 11.
of those promises.

Q. What is the word of God?

C 2 A. The

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¶ 1. The Booke of the holy G-
¶ 2 Pet. 1. 19. nomical & Scriptures, containing
¶ Exod. 20. 1. 2. the couenants both of our obedience
¶ &c. to God, & of his favour & grace
¶ John 3. 39. in Christ to vs.

Q. What is a Sacrament?

The Sacra-
ment. 1. An outward visible signe or
¶ 1 Cor. 11. 23. dained of God to represent and
¶ 1 Cor. 10. 16. truely to exhibite Christ cruci-
¶ 11. 27. fied to every lively member of
¶ 1 Cor. 10. the Church.

¶ 1, 2, 3, 4. Q. How many Sacraments are
there?

¶ 5 Mat. 28. 19. 1. Two, y Baptisme, and the
¶ 6 Mat. 26. 26. 2. Lords Supper.

Q. What good can Infants have by
Baptisme?

¶ 7 Gen. 17. 7. 1. An entrance into Christ's
¶ 8 Gen. 17. 14. Church, by a vertue of the cou-
enant made with the faithfull and
their seede.

Q. What is the outward signe
Baptisme?

1. Water, signifying the blood

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of Christ purging the ^b conscience ^b Heb. 9. 14.
from ^c dead workes, to serue God ^c Acts 23. 16.
in ^d newnesse of life: in which re- ^d Rom. 6. 4.
spect it is called the ^e washing of re- ^e Tit. 3. 5.
generation.

*Q. What are the outward signes in
the Lords Supper?*

*A. Bread, signifying the ^f body ^f Mat. 26. 26.
of Christ, which was giuen for vs;
and wine signifying the ^g bloud of ^g Mat. 26. 28.
Christ, which was shed for vs.*

*Q. How can you receive the body
and bloud of Christ, seeing he is in hea-
ven, you on earth?*

*A. By ^h faith, after a ⁱ spirituall, ^b John 6. 53,
not after a carnall manner. ^{54, 55, 56, 57, 58}
ⁱ John 6. 63.*

*Q. Why receive you this Sacra-
ment?*

*A. Because Christ hath coman-
ded, ^k Do this in remembrance of ^k Luke 22. 19.
me. ^l Cor. 11. 24,
35, 36.*

*Q. What benefit shall you haue by
receiving this Sacrament?*

A. By this ^l spirituall food, my ^l John 6. 27. 33.

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soule is nourished vnto eternall
m Cor. 10. 4 life; and I am made a partaker of
Christ, and of the merits of his
righteousnes, obedience and death,
n 1 Cor. 11. 26. whereof this is a speciall a memo-
riall.

Q. *What things are required in
receiving the Lords Supper on your
part?*

o 1 Cor 11. 27. A. First I must stirre vp the gift
of Faith, that I may be assured and
p 1 Tim. 1. 15. belieue that Christ dyed for my
sinnen, and that his obedience to
q Rom. 5. 19. the death, is as effectuall to satisfie
33. 34. Gods Justice for my sinne, as if
r 1 John 2. 1. I r my selfe had dyed the second
Esay 53. 10. death.
s 2 Cor. 5. 21.
Gal. 3. 13.

Q. *What else is required?*

A. Repentance: for this Sacra-
ment is a seale of remission of sin
in Christ's bloud, which cannot
be had without repentance.

Q. *What is yet further required
in this busynesse?*

A. Chri-

f Rom 4. 11.
s 1 John 1. 7.
Heb. 9. 14.
t Luke 24. 47.
v Acts 1. 22.

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A. Christian loue and charitie, because this Sacrament is a seale ^{v.1 Cor.12.12,13} of our vniōn with Christ, ^{x.1 Cor.12.27.} so of our communion & fellowship with our brethren the mebers of Christ.

Q. Wee see our deliuerance from the snares of sinne and death, to bee by the meanes of faith in Christ, and that this faith is wrought and increased in our hearts, by Christ's spirit inwardly, and outwardly by his word and Sacraments: what now ought our behaviour to be towards God, that hath done so great things by such comfortable meanes for vs?

A. We ought hereafter not to ^{y. Tit.2.11,12.} live to our selues, but to his ^{z. Rom.12.1.} glory, ^{z.2 Cor.5.14,15} that gave his Sonne Christ to dye for vs, and rise againe.

Q. How may wee frame our līves to the best aduancement of Gods glory?

A. By ^{a.} repenting of the lusts of ^{a. Tit.2.12.} our former ignorance & wilfulnes, and by betaking our selues to a set-

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^b Mat 5. 16. led course of sincere ^b obedience.

Q. What is Repentance?

^c Mat. 3. 2.

^d Joel 1. 13.

^e Esay 1. 16.

^f Esay 1. 17.

A. A ^c change of the inner man upon ^d hearty sorrow for sinnes past, from a course of ^e sinfullnesse, to a purpose and practice of ^f amendment of life.

Q. Wherein doth repentance consist?

^g Rom 6. 4, 5, 6. *A. In ^g humiliation, and reformation, or conuersion.*

Q. How is humiliation wrought in the hearts?

^h Prou 28. 13. *A. By a ^h plaine acknowledgement and confession of our sinnes,*

ⁱ Leuit 16. 19. *and a true ⁱ contrition and sorrow of heart for them.*

^j Joel 2. 13.

Q. Wherein consisteth the conuersion of a sinner?

^k 1 Sam 2. 10. 11.

^l Rom. 6. 13.

^m Cor. 6. 20.

A. In turning from ^k every evill way, and in framing the ^l whole man to the vttermost of his ability, to the seruice of God, in ^m hearty and true obedience, which is an infallible

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• infallible fruit of Repentance. ^{¶ Mat. 3.8.}

Q. What is this true and sincere Obedience?

A. As perfect Obedience is a fulfilling of the whole Law in the ^{¶ Deut. 27. 26.} rigour of it, a thing ^P impossible ^{¶ Gal. 3. 10.} to vs in this state of corruption: so sincere and true Obedience is a set and settled course of [¶] keeping the [¶] John 14. 15. Commandements, heartily though not perfectly, in ^P all things to the ^P Psalm 119. 6. uttermost of our ^Pabilitie and the ^P Phil. 4. 13. grace of God bestowed vpon vs.

Q. Wherein doth this sincere Obedience consist?

A. In ^P auoyding vngodliness ^{¶ Tit. 2. 11. 12.} and worldly lusts, & ^P performing ^{¶ Deut. 6. 5.} conscientable exercises of religion ^{¶ 1 Chron. 28. 9.} and loue to God, and the ^P works ^{¶ Rom. 12. 7,} ^{8, 9.} of our calling, and duties of loue to all men; and in ^P personall sancti. ^{¶ Gal. 6. 10.} ^{¶ 1 Thes. 4. 7, 8, 9.} mony.

Q. What are the evidences of true and sincere obedience?

A. Truth

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a Psal.51.6.

b 1 Cor.3.12.

c Phil.3.13.

d Mat.24.13.

Reu.2.10.26.

e 1 Cor.15.58.

Ezay42.3.

f Rom.6.14.

g Mic.7.18.

h 2 Cor.8.12.

Luke21.3.

A. Truth^a in the inward affecti-
ons, ^b cheerfulness in the outward
endeauours, ^c an earnest desire of
attaining to a greater measure of
perfection, and ^d constancy vnto
the end.

Q. Will God accept this kinde of
bedience?

A. He^e will vndoubtedly, though
in the worke there be no merit, by
reason of the imperfection of it;
yet because^f wee who doe it, are
not vnder the Law, in the extremi-
tie of it, but vnder grace, ^g the
weakenesse and wants of our affec-
tions are pardoned, and our^h good-
will and endeauour is accepted in
Christ, as a testimony of faith and
fruit of sanctification.

Q. But seeing many men are wicked
and perverse, what order hath
God appointed for the restraint of those
that cast off this yoke of sincere obedi-
ence?

A. He

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A. He hath appointed for those that live inordinately, ⁱ Ciuill au- ^{i Rom. 13.1,2,3} thority; and ^k Ecclesiastical disci- ^{k Mat. 18.15.} pline, to be executed by fit officers ^{16,17.} called and ^{*} ordayned to that pur- ^{* Tit. 1.5.} pose.

Q. What is Ciuill authority?

A. The power of the ¹ Sword in ^{i Rom. 13.4.} the hand of the Magistrate, for the administration of iustice, ^m to the ^{m Rom. 13.3,4.} punishment of ciuill doers, and the praise of them that doe well.

Q. Wherin doth Ecclesiastical dis-
cipline consist?

A. As the word of God is one of the ^o keyes of the Kingdome of ^{n Mat. 16.19.} heauen, even the key of ^o know- ^{o Luke 11.32.} ledge, to open and shut; so is Ecclesiastical discipline another key, even the key of power to ^p blude ^{p John 20.23.} and loose, by the censures of ^q pri- ^{q Mat. 18.15,} uate or publike admonition, repre- ^{16,17,18.} hension, or ^r Excommunication, ^{r 1 Cor. 5.4,5.} according to the nature of the of-
fence,

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¶ 2 Cor. 1.6,7,8 fence, and restitucion to the peace
9,10. and society of the Church vpon
due prooфе of reformation.

Q. Is it in mans power of himselfe
in this state of corruption, to per-
forme the duties of sincere and true
obedience, without incurring the dis-
pleasure of God, and the danger of the
Cimill Sword and Ecclesiasticall can-
fusre?

¶ 2 Cor. 3. 5.
Gen 6.5.

A. No, it is not, wee cannot of
our selues thinke a good thought.

Q. How then shall we obtaine power
so doe our duties in some measure, and
pardon wherein we faile?

A. By Prayer to God, a most
perfect forme whereof wee have
prescribed by Christ.

O Vr Father which art in hea-
uen, hallowed be thy name, &c

Q. What are the parts of this
Prayer?

A. This Prayer hath three parts;
a Preface, sixe Petitions, and a
Con-

v Phil. 4.6,7.
Eph 6. 18.
x Mat 6.9.
Luke 11.2,3.
The Lords
Prayer.

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Conclusion.

Q. Which is the Preface?

A. Our Father which art in hea-
uen.

Q. What doth this Preface teach
us?

A. To ^a direct our prayers to ^{Phil.4.6.}
God onely, (for our selues and the ^{Rom 10.14.}
brethren) who is a ^b Father, and ^{2 Tim.2.1, 2.}
therefore willing; a heavenly Fa- ^c ^{2 Cor.10.15.}
ther, and therefore ^b able to help vs ^{Eph.4.6.}
in all our necessities. ^d ^{Eph.3.10.}
^e Gen.17.1, 35. ^f ^{1 Pet.3.15.}
^g Rom.14.11. ^h ^{1 Cor.4.35.}
ⁱ ^b ^{1 Pet.5.16.}

Q. What is the first Petition?

A. Halowed be thy name.

Q. What aske wee in this Peti-
tion?

A. That ^c first and aboue all ^c ^{1 Cor.10.15.}
things the great name of God, as ^d ^{1 Pet.3.15.}
it is most ^d holy and glorious in it ^d ^{Psal 111.9.}
selfe, so it may bee ^e acknowledged ^e ^{1 Cor.10.15.}
and glorified by vs, in ^f thought, ^f ^{1 Pet.3.15.}
^g Rom.14.11.
^h ^{1 Cor.4.35.}
word, and ^h deed, to the vtter- ^h ^{1 Cor.4.35.}
most of our power, according to ⁱ ^{1 Pet.5.16.}
the ⁱ greatness of his maiestie, ho- ⁱ ^{Psal 148.13.}
lineſſe,

A Catechisme.

linesse, power, mercy, iustice, wi-
dome, truth, goodnesse, and all o-
ther attributes of his excellency.

Q. What is the second Petition?

A. Thy kingdome come.

Q. What aske wee in this Pet-
ition?

⁴ Rom. 5.17.21

¹ Col. 1.13.

^m John 17.17.

ⁿ Rom. 8.16.

^o Ezek. 36.26.27

Eph. 3.14.15.16.

^p John 17.24.

A. That the ^t dominion of sinne
being abolished in our earthly
members, the ¹ kingdome of grace
may come in stead thereof, vnto
^m sanctification in this life, by the
power of the ⁿ word and ^o Spirit of
Christ; and vnto ^p glorification in
the next life.

Q. What is the third Petition?

A. Thy will be done in earth as it
is in heauen.

Q. What aske wee in this Pet-
ition?

^q Psal. 103.20.

^r John 6.29.

^s Deut. 29.29.

A. That as the will of God is
done in ^t heauen, readily, chear-
fully, and faithfully; so wee may
^r faithfully beleue, ^s obediently

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performe, and patiently beare the ^{1 Heb.10.36.} knowne and ^v revealed will of God ^{1am.4.7.} bere on earth ; and that in like ^{v Deut.29.29.} truth and sincerity of affection, ^{x 2 Cor.3.12.} as it is in heauen, though wee can-
not in like measure and degree of
perfection.

Q. What is the fourth Petition?

A. Giue vs this day our daily bread.

Q. What aske we in this Petition?

A. That the blessings of this life, as ^y food, ^z rayment, ² liberty, ^{y Gen.28.20.21} ³ health, ^b peace, ^c wealth, and all ^{y Philem 22.} ⁴ comfortable meanes belonging ^{Acts 12.5.} to the outward man may bee daily ^a given vs, and may bee ^d sanctified ^a Esay 32.3.5. ^b Psal.123.6.7. ^c Pro.30.8. ^d 1 Tim.4.5. ^e Pf 145.15.16 to our vse, for the daily ^e supply of our continuall necessities.

Q. What is the fifth Petition?

**A. Forgiue vs our trespasses as wee forgiue them that trespass a-
gainst vs.**

Q. What

A Catechisme.

Q. What aske wee in this Petition?

A. That as wee who haue but a slender measure of compassion in
^f Mat. 18.21.22 vs, doe ^f pardon and forgive in
^g Mark. 11. ^{25.}
^{26.} ^g sincerity and truth, whatsoever
Mat. 6.14. iniury or detriment wee haue any
way received by the malice or of-
fence of any man; so the Lord
^b Psal. 136.1.2.
^{b, &c.} for his ^b infinite mercy in Christ
ⁱ Psal. 51.3.7. Iesus, would ⁱ fully pardon and for-
^k Heb. 9.14. give both the ^k guiltinesse and
^l Psal. 32.5. ^l punishment of all our sinnes;
^m Hof. 14.3. and ^m receiue vs graciously into
his fauour.

Q. What is the fixt Petition?

A. And lead vs not into temptation, but deliuer vs from euill.

Q. What aske wee in this Petition?

A. That when it pleaseth the
ⁿ Gen. 22.1. Lord to ⁿ try and proue vs, he
^{Deut. 13.1.2.} would also giue vs Christian for-
^o Prou. 3.11. titude, that we ^o faint not; and when
be

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he vsseth ^v the flesh, ^v the world, or ^v Rom. 7. 23.
the diuell as his instruments, that ^v Gen. 30. 7.
hee would not giue vs vp to bee ^v 1 Pet. 5. 8.
overcome and carryed as cap- ^v Rom. 6. 12 13.
tives by their inticements, but
would deliuer vs, and giue an^t issue ^v 1 Cor. 10. 13.
with the temptation: that wee
may bee ^v freed from sinne and ^v Psal. 116. 3. 8.
death, from the world and the Di- ^v Rom. 7. 24.
uell, and all other enemies of our
saluation.

Q. What is the Conclusion of this
Prayer?

A. For^r thine is the kingdome, ^v 1 Chro. 39.
the power and the glory, for euer ^v 11. 12.
and euer, Amens.

Q. What doth this Conclusion con-
taine?

A. Arguments of assurance to
the conscience of him that pray-
eth, that hee shall ^v obtaine that ^v Phil. 4. 6. 7.
which is best for him: for if the
Kingdome be the Lords, then hee ^v Exod. 2. 29.
will ^v protect vs and doe vs good ^v Deut. 30. 9.
Psal. 46. 9. 11.

D as

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as subiects: if the power bee his, then hec ^a can doe it: if the ^b glory bee his, then for his great name sake, he will never ^c forsake vs; but will alwaies ^d doe vs good vnto the end, and in the ^e end: especially seeing his kingdome, power, and glory, are established, and doe continue for all ^f eternity. Euen so be it, yea, and so it shall be.

Q. What if when wee pray much we obtaine little, God not seeming to respect our prayers?

A. Wee must then^s repent more soundly of those sinnes which make the ^h separation between God and vs: for otherwise the Lord is nigh to all that call vpon him: wee must endeavour to pray with greater ieruency and feeling of our wants, with greater ⁱ confidence and assurance in the application of the promises: wee must lastly bee ^m constant, wrestling as ⁿ Iacob did, with sup-

^aEph.3.20.

Psal.135.6.

^b1 Sam.12.22.23.

10th 1.5.

^cDeut.30.9.

^dDeut.8.16.

^fPsal.145.13.

Iude 25.

Iam 1.17.

^gEfay 1.16.

17.8.

^hEfay 59.1.2.3

ⁱPsal.145.13.19

vs: for otherwise the Lord is

^jIam 5.16.

^kHeb.10.22.23

^lLuke 18.1.2

^mGen.32.26.

A Catechisme.

• supplications and teares, till wee ^{v. Hof 12.4.} obtaine the blessing.

Q. What if God in some good me-
sure satisfie our requests, and answere
our prayers which we make unto him,
by givinge peace to preserue our heares ^{v. Phil 4.6.7.}
in Christ Iesus?

A. Then is it our duty to bee
humbly & thankfull to his Maiestie; ^{v. 1 Thes. 5. 12.}
especially seeing we have no other ^{v. Psal 116.1.2.3}
sacrifice to offer to him ^{v. Psal 116.12.13} in recom-
pence of all his loue, but the ^{v. Psal 50. 14.} sacri-
fice of praise, even the ^{v. Hof. 4.3.} calues of
our lips confessing his name. ^{v. Heb. 13.15.}

Q. But why should we be thankfull
to God?

A. In regard of all his ^{v.} benefits
in ^{v.} free mercy bestowed vpon vs, ^{x. Ephes. 1.4.5.}
and of our ^{v.} vnworthiness to re- ^{2.8.}
ceiue the least of them. ^{y. Gen 32.10.}
^{z. Psal 8.4.}

Q. What if the Lord humble vs
by affliction and bring vs low by some
sharpe aduersitie?

A. Wee must in ^{v.} all things bee ^{v. Phil. 4.6.7.}
D 2 thankfull, ^{v. 1 Thes 5.18.}

A Catechisme.

^a Job 1. 12.

^b Rom. 8. 28.

^c 1 Cor. 11.

31. 32.

^d Heb. 12. 11.

^e Rom. 16. 27.

^f 2 Pet. 3. 18.

^g Jude vers. 25.

thankefull, euen in aduersitie, because ^b all things worke together for good to them that loue God: and though hee enter into iudgement with vs vpon occasion of some sinne, hee doth but thereby ^c chasten vs, because hee will not condamne vs with the world; Yea, hee doth so sanctifie afflictions to his children, as that they bring the ^d quiet fruit of righteousness to them that are thereby exercised. ^e To him therefore as is most due, must be readred all honour, glory, praise and thanksgiving for ever,

Amen.

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¶¶¶¶¶¶¶¶¶¶¶¶

A Prayer for the helpe and direction of new beginners.

O Lord our God, wee humbly beseech thee to magnifie thy great mercy in the forgiuenesse of our manifold and griesous sinnes, our foolish noysome and carnall lusts, our wicked and sinfull actions, the continuall infirmities and iniquities of this present life: O Lord, forgive and pardon all these our transgressions, for Iesus Christ his sake, who hath borne the burthen of them for our saluation, and satisfied thy justice to the vttermost for vs as our suerty. Giue vs a true and a iudey faith, to lay hold vpon the merits and obedience of Christ crucified, and vapply the same to our soules and conuences, that hee may be indeed vnto vs, wisdom, righteousness, sanctification, and redemption. Giue vnto vs true reuertance, and the fruits of it, that wee may

A Prayer.

may have a comfortable assurance of the
forgiuenesse of all our sinnes past; and
that wee may finde grace to amend our
lives for the time to come. O Lord for-
sake our sinnes, and breake downe the
power of them, that they may not pre-
uaile against vs as they haue done. Make
vs more profitable in our place, more ca-
utous in our whole conuersation,
that wee may bee offensive to none, but
that wee may adore the religion wher-
wee doe professe. Keepe vs from lying,
cursing, swearing, slaundering, railing,
and all other distempers of an ill去做
ned tongue. Sanctifie vs by thy holy
Spirit to the obedience of faith. Let thy
word be a lanterne to our feet, and a light
to our steps; open our vnderstanding
that wee may know thee, and thy will re-
vealed in thy holy word: put thy fear
in our hearts that we may never fall from
thee. Preferue vs from the temptation
of the Diuell, from the inticements of
the world, from the infinite corruption
of flesh and bloud, that none of the
world

A Prayer.

worke our destruction. Vouchsafe, O Lord, things honest and necessary for the supply of present wants, by sanctified and lawfull meanes, that wee may haue sufficiencie, without intangling our selues wilfully in the snares of this world: give vs grace in all things to keep a good conscience, & constantly to serue thee in the exercizes of religion, in the duties of loue to our brethren, in the workes of our calling, and in personal sanctimony. Make vs willingly and cheerefully obedient to our gouernours, specially to the Kings Maiestie, in all humility and loyaltie, whom wee beseech thee to blesse, with the Prince and Royall Seed, with graces needfull for so high a Calling, and with graces effectuall to their saluation. Make vs patient in all afflictions, prosperous in our godly studies, endeuors, and affaires. and vnfainedly thankfull to thy Maiestie for all corporall and spirituall blessings, daily multiplied and renewed; and never forgetfull of thine instruments whom thou employest for our good. Thou art our

A Prayer.

our God for ever and euer, bee thou our
guide vnto the death. Comfort all our
afflicted brethren, be good to all that are
upright & true-hearted, as we wish to our
owne soules, give an issue out of all ten-
tations, perfect thy strength in our we-
resse: let thy Sabbathes bee our delight,
let thy promises bee our stay and comfort
in these conflicting daies of sinne, set thy
hedge about vs and all that wee haue, let not
Sathan breake in vpon vs, let not
breake out from thee. Finally, let vs so
live in thy feare, that wee may dye in thy
favour; and being faithfull vnto the death
wee may receiue a crowne of life by the
merits and obedience of our, Redeemer
Iesus Christ: in whose name wee further
call vpon thee, as he himselfe hath taught
vs, *Our Father which art in heauen, Cr.*

FINIS.

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